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of these great theologians. The controversy which centered in Strauss's interpretation of the gospel narratives is also covered, and a few pages are devoted to the progress of biblical scholarship. The lecture is clearly written and furnishes a good brief survey of the outstanding contributions of German thought.

G. B. S.

MORE, LOUIS TRENCHARD. *The Limitations of Science*. New York: Holt, 1915. 268 pages. \$1.50.

Professor More attempts here to indicate certain aspects of modern scientific work which sadly need critical examination. Science really covers two realms of activity. One consists in observation and classification of phenomena. The other consists in constructing hypotheses in order to account for the behavior of things and to increase our practical control of our experiments. It is in the latter realm that Professor More argues for a more profound criticism. The supposed "entities" of scientific hypotheses are really products of metaphysical speculation, and are only indirectly verified through experimentation. Competent criticism of the function and significance of such metaphysical theories can be given only by a philosopher. But such a philosopher must also know science at first hand. Clearly, scientists themselves ought to develop the needed power of philosophical criticism. But they are at present usually content to remain naively ignorant of the philosophical implications of their hypotheses.

In a concluding chapter the author deals with the proposal to construct ethics on the basis of scientific research. He shows that for natural science there can be no "good" or "bad." There are simply facts and causal relations. Natural science can enable us to manipulate environment, but it cannot tell us that manipulation in one direction is better than manipulation in another.

The upshot of the matter is that "the limitations of science are due solely to the fact that there are, in addition to material forces, others of an essentially different kind which may be called, for lack of a better name, spiritual powers." No account of human life is possible without recognizing and valuating the latter.

G. B. S.

TITIUS, ARTHUR. *Unser Krieg; ethische Betrachtungen*. (Religionsgeschichtliche Volksbücher, V. Reihe, 17.-18. Heft.) Tübingen: Mohr, 1915. 84 pages. M. 1.

This discussion is an earnest attempt by a German theologian to discuss the great war in the light of ethical principles. It is, on the whole, exactly the sort of book which a loyal patriot with high ethical idealism would write in war time. It is virtually impossible under such circumstances for a patriot to see more than one side of the conflict. Moreover, it is the first duty of a Christian leader to do his best to save what can be saved of moral idealism amid the ruthless barbarity of an armed conflict. This task Titius accomplishes with good success, in that he constantly calls attention to the primacy of those higher attainments which war threatens, and declares that the only possible justification of war is the necessity for defending these higher attainments against forces which threaten their destruction. A defensive war of this kind is a "holy war"; and the present war seems to Titius to be one of holy self-defense.

Much of the argument in the book will in a few years be read with curious incredulity. The characterization of English morality would be laughable, if it were not so

tragic an illustration of the dreadful prejudices aroused by war. He accuses England of hypocrisy and of a deliberate program of lying in order to make the admitted evil of her declaration of war capable of ethical justification. But he can see in Germany's attempt to harmonize warfare with moral principles no such elements of deception. An Englishman would precisely reverse Titius' estimates. Certainly the author's defense of the invasion of Belgium seems labored to anyone not bound beforehand to support Germany's military program. The book is of primary value as a document illustrating war-psychology.

G. B. S.

## HISTORY OF RELIGIONS

SÖDEBLOM, NATHAN. *Natürliche Theologie und allgemeine Religionsgeschichte*. Leipzig: Hinrichs, 1913. iv+110 pages. M. 6.

The author reviews the antecedents and preparations for natural theology, outlines the formulated doctrine, after which he discusses the watchword of the eighteenth century, namely, "All religion is natural religion," and the contrary position of the nineteenth century, namely, "There is no natural religion." Today, general religious history has been substituted for natural theology. The scholarly and instructive brochure closes with a chapter in approval of the distinction between "general" and "special" history of religion, according revelation-value to the latter, denying it to the former—the latter being Christianity, of course; the former, folk-religion.

With reference to this chapter, it would not be difficult to show that the distinction in question is arbitrary and unfortunate. Christianity sprang from a folk-religion, incorporated and assimilated diverse elements from other folk-religions—is at best a variation-religion. The qualities which signalize Christianity as consummate are not different in kind from other qualities which are products of the folk-spirit—even as internationalism or supernationalism is the practice of virtues and the appraisal of values which emerged in nationalism. Besides, what is good in Christianity cannot be bad by virtue of its genesis and presence in folk-spirit. In either case, religion is an immediate revelation of the human spirit, which, in turn, we are permitted to evaluate as revelation of the divine Spirit. Especially must we allow—even Christianity teaches us to do so—that "God is not the God of the Jews only, but of the Gentiles also, if so be God is one." If God be God of the whole world, the distinction between "general" and "special," whether in religion or revelation, falls away.

If Christian values are indeed good, the Christian should rejoice that they have a wider historic reach than particularism has allowed; and this enlargement of scope should serve the endearment and verification of our faith.

G. B. F.

MOORE, GEORGE FOOT. *Metempsychosis*. [The Ingersoll Lecture, 1914.] Cambridge: Harvard University Press, 1914. 84 pages.

This is a popular sketch of the doctrine of transmigration of souls as exhibited in various historic faiths. The doctrine prevailed in India, it was also at home in Greece, it was current among Christian Gnostics, it was taken up in certain circles of Jews and Moslems, and it finds exponents even in modern times. An appended list of notes gives the chief source-materials from which the information contained in the essay has been compiled.

S. J. C.